

“Say (O Muhammad): ‘This is my way; I invite to Allāh with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allāh, and I am not among the polytheists.’”

{Sūrat Yūsuf 108}

In the name of Allāh, and all praise is due to Allāh, and peace and blessings be upon the Prophet and his family, companions and all those who have followed them.

As to what follows:

Welcome, blessed people in this gathering blessed by your presence by the Will of Allāh:

You know, O noble ones, that in these late times, and in these multiple dispersed countries, trials have increased in number, and they have become big like the waves of the sea, and you may even say: they have stormed us like a tornado, so very few are those who succeed in passing them and many are those who perish. And as mentioned in the Hadīth of Anas ibn Malik رضى الله عنه, as narrated by At-Tirmidhi in his Jami’:

“Isma’īl Ibn Musa narrated from Umar ibn Shakir, who narrated from Anas ibn Malik that the Prophet ﷺ said:

"يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجُمْرِ"

“A time will come to people in which adhering to one's religion is like grasping a hot coal.”

[Jami’ At-Tirmidhi 2260]

And the Hadīth is authentic as said by many of the people of knowledge.

So ponder upon it and think, and reflect, if a hot coal was placed in your hand, would you be able to keep your hand firm and not move it? Let alone being told to grasp it! That is the state of many of you (this is what we assume of you, and Allāh is your judge) who lived upon this Dīn with patience and steadfastness until the Day you meet your Lord and find Him pleased with you after your death. And when we say “this Dīn” we mean the one brought down by Jibril عليه السلام, and not what was innovated by the innovators and invented by the inventors, this Dīn upon which the Messenger of Allāh ﷺ left us, and we will together by the Will and Bounty of Allah mention and learn about some misguided sects who claim to be of Islām, from those who spread and became well known and followed nowadays.

I challenge from this platform every stern vile empty person from those who oppose us, those who mock and slander us without any knowledge, and who attack and intend to harm us without any wisdom, I dare them all to listen to this series and to watch it minute by minute if they want to arrive to the truth. I see them like spooked zebras fleeing from a lion, or like a scarab, when it smells a rose

it dies because of the temptation of its nose, or like a bat escaping light because of its helplessness and weakness.

These people who call others to distance themselves from the people of the truth, we tell them: did you or will you listen to the people of the truth and pay attention to them? The right path is not known with tittle-tattle, rather, with explaining fundamentals and details, and with arguments and evidences, like the Messenger of Allāh ﷺ left us upon the clear white path, its clarity is the same by night or day, no one deviates from it after him but that he will be ruined, and no one steers away from it except a deviant.

Some of them say: “Meeting with a Hindu is easier than meeting with Turki,” meaning the poor servant (me) because they claim those Hindus do not throw doubts at you, on the other hand Abū Sufyan (Turki) does, and Allāh تعالى said relating from Nūh عليه السلام [to which means]:

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا وَاسْتَكْبَرُوا

“My Lord! I have surely called my people day and night, but my calls only made them run farther away. And whenever I invite them to be forgiven by You, they press their fingers into their ears, cover themselves with their clothes, persist ‘in denial’, and act very arrogantly.”

[Sūrat Nūh 5-7]

Ponder upon this “they put their fingers in their ears” this is a metaphor, Allāh سبحانه وتعالى made a general statement but meant one specific thing, for fingers cannot fit in their ears, rather, He جل في علاه meant their fingertips, but He mentioned the fingers as a metaphor to show how severe their intends to repel from the path of Allāh were and how severely they fled from the people of the truth and avoided listening to them.

Will they use their brains instead of following the views of others? For they have in At-Tufayl ibn ‘Amr Ad-Dawsi رضي الله عنه a great example, this man, as Ibn Hisham and others narrated about him, used to be a leader of his people, so when he arrived to Mecca, he was welcomed by the leaders of Quraysh and they warned him from listening to Muhammad ﷺ, they told him: beware from this man (Muhammad), he will misguide you, or he will cast a spell on you, and other matters, so his only reaction was to listen and take their word, for they are noble men. After that he even arrived to the point of stuffing cotton in his ears out of fear of hearing anything from the Prophet ﷺ.

Once, he passed by the prophet ﷺ while he was reading the Qur’ān, so Allāh decreed that he heard some of His speech so then Tufayl spoke to himself and said: “Woe to my mother, I’m a sane wise man, and I know evil from good, and I know falsehood and truth; let me hear what this man has to say, so if what he says assimilates the truth, then I will accept and believe in it, and if it does not then I will reject and rebuke it,” and that was the cause of him converting to Islām, may Allāh be pleased with Him.

Let us go lower than that, we will tell them: if you do not listen to this series to benefit, listen to it to see if you can make a mockery out of us, listen to it so you can find our slips and mistakes.

As Imām Ibn Abi Hatim رحمه الله narrated from Abū Thawr (and he was from the Imāms of the Shāfi'i school of fiqh): that he was with a companion of his, which is Hussain ibn Ali Al-Karabisi, so Hussain said, "a man from Ahl Al-Hadīth came to us," that man is Ash-Shāfi'i (and Hussain Al-Karabisi was from the Opinion school of thought [Ahl Al Ra'i]) "So let us go and mock him" so they went intending to belittle him. When they approached him, Hussain asked him about a matter, so Ash-Shāfi'i kept on bringing evidence from the Qu'ran and Sunnah up to when the night came and until he convinced them, Hussain says: "So we left our bid'ah and followed him" – May Allāh have mercy on them all.

We will - by the Will of Allāh - in this series speak about the differences between sects, and we will extract falsehood from truth, but before that, it is necessary that we have a short pause and an introduction, so I say: Allāh سبحانه وتعالى said:

"قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي يُغْنِي اللَّهُ عَنْهُ وَاللَّهُ غَفُورٌ رَحِيمٌ وَمَا أَنَا مِنَ الْمُشْرِكِينَ"

"Say (O Muhammad): 'This is my way; I invite to Allāh with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allāh, and I am not among the polytheists.'"

[Sūrat Yūsuf 108]

The noble Imām Ahmad Ibn Hanbal رحمه الله, Imām At-Tirmidhi, Imām 'Assem, Ibn Batta, Abū Dāwūd, Ibn Mājah and others narrate from more than one of the Companions of the Messenger صلى الله عليه وسلم such as Mu'āwiyah, Sa'd ibn Abi Waqqās, Abdullāh Ibn Amr and others, that the Prophet صلى الله عليه وسلم said:

افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً فَوَاحِدَةٌ فِي الْجَنَّةِ وَسَبْعُونَ فِي النَّارِ وَافْتَرَقَتِ النَّصَارَى عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً فِإِحْدَى وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتَفْتَرِقَنَّ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً فَوَاحِدَةٌ فِي الْجَنَّةِ وَثِنْتَانِ وَسَبْعُونَ فِي النَّارِ قَالُوا وَمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي

The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. I swear by the One Whose Hand is the soul of Muhammad, my Ummah will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell. On being asked which it was, he replied," As narrated by Al-Hākim and At-Tabarāni "It is the one to which I and my companions belong."

[Sunan Ibn Mājah 3992 with a similar wording]

This Hadīth is very important in this topic we talk about, anyone who wants to speak about the misguided fractions and the Saved Sect needs to cite this Hadīth which was authenticated by many of the people of knowledge such as our Shaykh Al-Arna'ūt and Shaykh Al-Albāni.

And we will give a note regarding this Hadīth: all, or most misguided sects, in general, have not left the Dīn, generally they are all from the people of Islām as said by Imām Ibn Battaal رحمه الله, and his

evidence is that the Messenger ﷺ said “my *Ummah* will split” so he called them all “*his Ummah*”, and regarding the fact of them being from the dwellers of the hellfire then it is the same as what is said to the people who commit major sins, which is that if Allāh wills to cast them in the Hellfire, He will with His justice, and if He wills to let them in Jannah, He will with His mercy and bounty.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills.”

[Sūrat An-Nisā 116]

This disclaimer is to clarify the misguidance of those who are of a view different from this (that not all sects are kuffār).

The Saved Sect is the one in which two matters are found: piety and knowledge— and with this it followed and marched upon what the Prophet ﷺ and his companions were upon, and with this we know the clear mistake of Dr. Abd Al-Lateef Mahmūd (a Bahraini scholar) in his letter “Al-Firqah An-Nājiyah” (The Saved Sect) in which he said that the misguided sects mentioned in this Hadīth are the disbelievers, the apostates, the atheists and hypocrites, and that the Saved Sect, as he claimed, deviating and opposing all the scholars of Islām from all generations, are the Muttaqīn (the pious) as he said in the title of his letter, then he mentioned in his book, page 26, that the Muttaqīn are the Saved Sect regardless of their beliefs, sect, school of thought, etc, it all does not matter as long as they are Muttaqīn.

This is a clear misguidance, because the illnesses of this world are divided in two, physical illness and religious illness, physical illness the cure of it can be found with doctors, and not with scholars. But as for religious diseases their cure is found with the scholars of the religion and not with doctors. And this portion is what we will focus on.

Illness in one’s religion can be divided in two: illness caused by desires, and illness caused by doubts. The cure for desires is piety and the cure for doubts is knowledge, for perhaps one has piety but becomes misled due to his ignorance, and perhaps one may be a scholar but strays due to his whims, so one must possess them both, piety and knowledge; when one follows his desires it means he lacks the amount of piety enough to stop him from falling into sins caused by desires, and when one falls into sins caused by ignorance and doubts it means that he lacks knowledge enough to stand between him and sins caused by ignorance.

The misguided sects which claim affiliation with Islām some of them strayed ignorantly and some knowingly, as Allāh سبحانه وتعالى

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

“Guide us along the Straight Path, the Path of those You have blessed—not those You are displeased with, or those who are astray.”

[Sūrat Al-Fātihah 6-7]

“Those you are displeased with” are the Jews, and those who were astray are the Christians, as clarified by the Messenger ﷺ. The Jews deviated from the path knowingly and the Christians did it out of ignorance, so the first are arrogant and the latter strayed out of ignorance, as Sufyan (Ibn Uyaynah) رحمه الله said:

من ضل من عبادنا ففيه شبه من النصارى و من ضل من علمائنا ففيه شبه من اليهود

"Whoever among our servants goes astray has a resemblance to the Christians, and whoever among our scholars goes astray has a resemblance to the Jews."

[Majmu' Fatāwā Ibn Taymiyyah volume 12 page 86]

And with this, you can see the falsehood of the view of that man (Dr. Abd Al Lateef).

Before we start discussing the most known and widespread of the misguided sects, some may have been extinguished, or perhaps only a few counted people follow them, but they're famous and frequently discussed about such as the Bidah of Khurooj and the Khawarij, or they may be widely spread like Irja' which was propagated worldwide.

We will present to you, before we start this series, a number of characteristics, and we say characteristics and not proofs because they are less strong in proving than evidence, and indications of the Saved Sect. Whichever sect possesses these characteristics it is known that it is indeed the Saved Sect, and the misguided sects may perhaps have some of these traits but all these traits– I will be mentioning cannot be found in any sect except the Victorious sect.

First Trait

The first trait of the Saved Sect is that they do not favour anything over the speech of Allāh and His Messenger ﷺ, be it the sayings of scholars, rulers, muftis, communities, groups, fractions, or states.

Everyone, as you may already know, backs their speech up with the Qur'ān and Sunnah, but who of them does not prioritise the speech of others over that of Allāh and His Messenger? سبحانه said:

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ"

"O you who have believed, do not put [yourselves] before Allāh and His Messenger."

[Sūrat Al-Hujurāt 1]

So the issue is a matter of putting something before Allāh and His messenger, and not an issue of a speech from Allāh or the prophet coming out and someone agrees with it so everyone follows him,

in this all the sects agree, but when this speech is disagreed with by someone, here is where you can identify the Saved Sect.

When the Companions of the Prophet ﷺ disputed regarding a certain matter, as narrated by Ahmad in his Musnad, they used the sayings of Abū Bakr and ‘Umar as evidence to prove their claims, Abdullāh ibn Al-Abbās, this scholar and beacon of light, used the sayings and actions of the Messenger of Allāh ﷺ as a proof against their claims, did he say to them, "Stones are about to rain down upon you from the sky: I say to you: ‘Allāh's Messenger said...’ and you reply, *‘the mufti of the land said’?* Or *the so-and-so ruler?* or *‘the leader of this community’?* Or *‘the Imām of our madhab’?*”

Did he say any of that? No! he said “Stones are about to rain down upon you from the sky: I say to you: ‘Allāh's Messenger said...’ and you reply, *‘Abū Bakr and ‘Umar said’*” Abū Bakr and ‘Umar are of the level of knowledge and honour and nobility that lets others never disagree with them, they are the best of people after the Prophets according to the Ahl Al-Sunnah Wal-Jamā’ah, so when there is a disagreement with the sayings of Allāh and His Messenger ﷺ, the Saved Sect never favours anyone’s opinion over that of Allāh and His prophet.

Allāh said:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ

“Obey Allāh and obey the Messenger and those in authority among you.”

More than one of the people of knowledge said, such as Shaykh Al-Islām Ibn Taymiyyah: “those in authority are the scholars and rulers.”

Allāh said: “And if you disagree over anything” -anything from the matters of the Dīn-

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

“And if you disagree over anything refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day.”

[Sūrat An-Nisā 59]

He didn’t say here in a situation of disagreement “refer it to Allāh and His Messenger and those in authority amongst you” - which are the scholars and rulers - why not? Because scholars themselves have differed (in many matters), therefore, Allāh doesn’t command you to turn back to a disagreeing entity after which you cannot achieve a definitive conclusion, rather He says: “refer to Allāh and the Messenger”.

All of those sects who ascribe themselves to Islām, all those misguided sects have several scholars only Allāh knows (how many) be it from those who took their knowledge from the hearts of men or the inside of books, they have some scholars who have reached high academic levels, so the Sufis will bring their scholars, and the Mu’tazilah will bring their scholars and the Khawārij will bring their

scholars and the Murji'ah as well and we won't arrive to any conclusions, so, we should refer to Allāh and His Messenger ﷺ, and after that you will be able to tell the people of truth and the people of falsehood, the people of sincerity and the people of deviance.

This is the first characteristic, which is that the Saved Sect does not favour the sayings of anyone over that of Allāh and the Messenger ﷺ.

Second trait

The second characteristic from the characteristics of the Saved Sect is that they take the speech of Allāh and of the Messenger ﷺ not with my understanding or yours, or the understanding of so-and-so but with the understanding of the righteous Salaf (predecessors), which are the Sahābah and Tābi'īn - may Allāh be pleased with them all -

This is unlike some groups, and some modern sects who claim to be the Saved Sect and then if you ask them for their evidence, or about their resources and references they give you a few articles or booklets - which I personally call 'fast food' - written by a few modern innovators, they cut the parts of the sayings of the Salaf that align with their desires, and then spread them amongst their followers. Doing this is not from the traits of the Saved Sect. But rather, the Saved Sect refer to the sayings of Allāh and His Messenger according to the understanding and the opinion of none but those who lived during the time of revelation of the Qur'ān upon our merciful Prophet ﷺ. So this is another criterion with which you tell the people of truth from those of deviance.

All the Islāmic modern sects claim to refer to the Qur'ān and Sunnah but the difference between them and the Saved Sect is that they perceive them with their own deficient incomplete understanding and we interpret it according to the understanding of the predecessors of this Ummah for it is more accurate and sound. And this is the second trait of the traits of the Saved Sect.

Third trait

The third characteristic of the characteristics of the Saved Sect is that they take Islām in its entirety, they are not familiar with the idea of picking and choosing. Rather, they follow it just as it was revealed upon the prophet of Allāh ﷺ as Allāh تعالى said:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً

“O you who have believed, enter into Islām completely [and perfectly].”

[Sūrat Al-Baqarah 208]

– Meaning enter to Islām completely, do not take a part of it and leave another.

Some sects now, from those who claim affiliation with Salafiyyah, those who falsely associate themselves to the Salaf - and their claims have never been proved by the followers of their sect - you see them taking from the fiqh of the Salaf— only what relates to under the navel and in the bedroom (intimacy and marriage) – they only take from the fiqh of the salaf that which relates to marriage and divorce and they abandon that which relates to the fiqh of sacrifice and fighting, these people should be asked:

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ

“Do you believe in one part of the Book and not in the other?”

[Sūrat Al-Baqarah 85]

Allāh said regarding the likes of these people:

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ

“...those who accept parts of the Qur'ān and abandon others”

[Sūrat Al-Hijr 91]

So they take a part and leave that which does not align with their desires, that which does not align with their opinions, they take the saying of Allāh:

كُتِبَ عَلَيْكُمُ الصِّيَامُ

“Fasting has been prescribed for you”

[Sūrat Al-Baqarah 183]

and they do not take Allāh's saying:

كُتِبَ عَلَيْكُمُ الْقِتَالُ

“Fighting has been prescribed for you”

[Sūrat Al-Baqarah 216]

They don't take the saying of Allāh:

كُتِبَ عَلَيْكُمُ الْقِصَاصُ

“[The law of] retaliation has been prescribed for you”

[Sūrat Al-Baqarah 178]

They take Allāh's saying:

وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

"..And associate none in the worship of their Lord"

[Sūrat Al-Kahf 110]

Yet they don't take Allāh's saying:

وَلَا يُشْرِكْ فِي حُكْمِهِ أَحَدًا

"..And He shares not His legislation with anyone."

[Sūrat Al-Kahf 26]

It is all written in the Book, so how do they pick and choose only that which goes in accordance to their whims? And they reject and neglect the rest.

"Enter in Islām completely!" – Those who come to you and claim to be from the Saved Sect and then say, "we're in the Meccan phase and Jihād was not legislated then," know that they're not from the Saved Sect, as the Messenger ﷺ said describing the victorious sect:

مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي

"What I and my companions are upon today."

When? Now, and when is this "now"?:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

"Today I have perfected your religion for you, completed My blessing upon you, and chosen as your religion Islām"

[Sūrat Al-Mā'idah 3]

– The complete Islām which has been perfected in Madīnah, and not that which was before it from the previous stages in which many rulings were replaced after

The āyah of forgiveness in Mecca has been replaced - according to the consensus of the scholars - by the āyah of the sword (fighting), as Abdullāh ibn Abbas, the translator (mufassir) of the Qur'ān, said, "The āyah of fighting has replaced all that which is before it from forgiveness and peace treaties." This man (the one who picks and chooses based on his whims and desires) even if he was upon that which the Messenger ﷺ was upon before the religion was perfected, and before some rulings were replaced, he was not upon that which the companions of the Messenger ﷺ were upon, so

not all the companions of the prophet were scholars but they were all from the Mujāhidīn, and from those who enjoin good and forbid evil, may Allāh be pleased with them.

And as the Messenger ﷺ said in a Hadīth narrated by Imām At-Tirmidhi رحمه الله from Al-'Irbādh ibn Sariyah:

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ

“You must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashideen (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]”

[Sunan At-Tirmidhi 2676]

Here, let me give you a little fun fact: you hear people calling us “Jihādi Salafists” – this does not mean that we know nothing about the religion except Jihād, rather it means that we take the religion in its entirety, including the matters of Jihād. We take all of the fiqh of the Salaf, we do not pick and choose, rather we take it all including the matters of Jihād, and that is why we are known as “Jihādi Salafiyyah”

And here we must pause for a moment to clarify a matter: Is this name “Jihādi Salafiyyah” an innovated name?

We say, names don’t matter as long as the intended entity is the same, the Sahābah weren’t known by any name except that of “Muslims”, but after them, many others came and innovated new matters ascribing them to Islām, and they all called themselves Muslims, so to ensure that the people of misguidance don’t get mixed with those of truth, the people of the truth defined themselves, and made themselves distinct from other Muslims, so they were known as “Ahl As-Sunnah Wal-Jamā’ah” and after that when new innovating groups who claim association with Ahl As-Sunnah Wal-Jamā’ah appeared, the people of the truth had to make themselves distinguishable from the other deviant sects who claim to be under the title of Ahl As-Sunnah Wal-Jamā’ah, so they were known as “Salafiyyah”, after this, the sects and groups became so diverse and they all claimed affiliation with Salafiyyah and they all claimed affiliation with the Salaf

“Everyone claims to have a connection with Layla, but Layla does not affirm that for any of them.”
(Arabic saying which implies that people falsely claim a connection to someone)

So when this happened, the people of truth had to make themselves distinguished from all those who claim Salafiyyah, so they were known by the name “Jihādi Salafiyyah”

So this point concludes that the Saved Sect follows Islām in its entirety, they don’t know how to cut Islām into parts, nor do they know picking and choosing.

Fourth trait

The next trait from the characteristics of the Saved Sect is that they are strangers.

You may look right and left at those other sects and groups and you will realise that they are everywhere, they are many, the Ashā’irah have many academies and universities in most Muslim

countries, and the Sufis have also spread around the Muslim lands, and the same happened with the Murji'ah, they are many! May Allāh not let them increase. And the "Muslim" Brotherhood is proud of having reached millions of followers, and so is the case of many others from the people of innovation.

On the other hand, you see the Messenger ﷺ saying in the Hadīth about the Saved Sect, "my Ummah will be divided in 73 sects, they will all be in the hellfire except one."

O you who know about maths, count this for us, this means that the Saved Sect is 1 out of 73, so this shows clearly how few they are amongst the people, as Imām Ibn Al-Qayyim رحمه الله said in his Nūniyyah, 'Al-Kāfiyah Ash-Shāfiyah Fī Al-Intisār Lil-Firqatil-Nājiyah':

يا سلعة الرحمن ليس ينالها * * * في الألف إلا واحد لا اثنان

"O merchandise of the most merciful, out of a thousand people, no one takes you except one, not two."

So, the people of truth are Ghurabā' (strangers), they're few amongst the people.

The Messenger ﷺ said as mentioned by Imām Muslim in his Sahīh and narrated by Abū Hurayrah, and the Hadīth is Marfū' (a Hadīth attributed to the prophet ﷺ and narrated by a Sahabi):

بَدَأَ الْإِسْلَامُ غَرِيبًا، وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا، فَطُوبَى لِلْغُرَبَاءِ.

"Islām began as something strange and will go back to being strange, so glad tidings to the strangers."

[Sahīh Muslim 145]

The Shaykh and Reviver Muhammad ibn Abd Al-Wahhab says, as mentioned in Ad-Durar As-Saniyyah on the sixth page of the tenth volume: "If you know the Hadīth narrated by 'Amr ibn 'Abasah As-Sulami, mentioned by Imām Muslim, when he went to the Messenger and asked 'what are you?' He said: I am a Prophet (of Allāh). He (Amr) said: Who is a Prophet? He said: (I am a Prophet in the sense that) I have been sent by Allāh. He then asked: What is that which you have been sent with? He said: I have been sent to join ties of relationship (with kindness and affection), to break the Idols, and to proclaim the oneness of Allāh (in a manner that) nothing is to be associated with Him. I said: Who is with you in this (in these beliefs and practices)? He said: A free man and a slave. He (t Muhammad Ibn Abd Al Wahhab) said: Abū Bakr and Bilal were there with him among those who had embraced Islām by that time.

And this is the state of the beginning of Islām", and then he (Muhammad Ibn Abd Al Wahhab) mentioned the Hadīth of the Messenger ﷺ :

بَدَأَ الْإِسْلَامُ غَرِيبًا، وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا، فَطُوبَى لِلْغُرَبَاءِ.

"Islām began as something strange and will go back to being strange, so glad tidings to the strangers."

[Sahīh Muslim 145]

The Imām Ibn Rajab Al Hanbali collected the different narrations of this Hadīth in his letter “Kashf Al Kurbah Fī Wasf Ahl Al-Ghurbah” – so in one narration it is said that they asked the prophet “and who are the strangers O Messenger of Allāh?” So he answered: “They are those who have been withdrawn from their tribes” meaning, you will find that the Saved Sect is formed by one or a few from every tribe

As it was said: *“The road of the truth is a lonely one, and those who walk along this path are few”*

And in another narration: “who are they O Messenger of Allāh?” he said, “Those who fix what people have destroyed” and in another narration - and ponder upon this specific one- “They are a few righteous people amongst numerous evil people, those who disobey them are more than those who obey them” – ponder upon this part! “those who disobey them are more than those who obey them”

Ponder, who heads mosques and Islāmic gatherings? And who stands behind pulpits? And who dominates the screens and television channels? And whose texts and articles are spread everywhere?

Look at your right and left and you will see that those innovating sects are the ones taking leadership in all those matters, but the people of the truth are ignored by everyone except a few whom Allāh had mercy upon.

Most people disobey the people of the truth and they don’t care about what they say, most people don’t consider the Fatwas of the people of the truth. And Allāh said:

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“But most people do not know”

and He also said:

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

“But most people do not believe”

and He also said:

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most people will not believe—no matter how keen you are”

and He said:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

“And most of them do not believe in Allāh except that they associate others with him”

and He also said:

وَأِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ

“And if you obey most of those upon the earth, they will mislead you from the way of Allāh.”

And He also said:

وَقَلِيلٌ مِنْ عِبَادِيَ الشَّاكِرُونَ

“Only a few of my servants are thankful”

We ask Allāh to be from these few who are upon the truth.

In the Qur'ān there are more than a hundred āyāt which demonstrate the strangeness of the people of the truth, and I collected them in my book which I called “As-Salsabīl Fī Qillat Sālikī As-Sabīl” and I also filled it with Ahadīth and sayings of the scholars, and beautiful verses and poems, anyone who is interested in all of this can read that book.

So this is the characteristic of strangeness, strangeness is a trait of the Saved Sect.

Fifth trait

The next trait of the traits of the Saved Sect is that they are from the people who are tested a lot, for the Messenger ﷺ when he was asked:

أَيُّ النَّاسِ أَشَدُّ بَلَاءً قَالَ: الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ يُبْتَلَى الْعَبْدُ عَلَى حَسَبِ دِينِهِ فَإِنْ كَانَ فِي دِينِهِ صُلْبًا اشْتَدَّ بَلَاؤُهُ وَإِنْ كَانَ فِي دِينِهِ رِقَّةً ابْتُلِيَ عَلَى حَسَبِ دِينِهِ

“Which people are tested the most?” He said: “The Prophets and then the next best and the next best A person is tested according to his religious commitment. If he is steadfast in his religious commitment, he will be tested more severely, and if he is frail in his religious commitment, his test will be according to his commitment.” And this was narrated by Imām Tirmidhi رحمه الله.

Therefore the most severely tested are the Prophets and then the best after them, the best groups of people, those whose actions resemble those of the Prophets the most are those who are tested the most. Look at your right and left, and observe the state of the Islāmic sects, who is in serenity and who is tested? Observe them carefully so that you may know which from these groups follows the guidance of the prophet ﷺ and the rest of the Prophets in the most precise manner, you will surely conclude that the Saved Sect is that whose followers are prosecuted, expelled, displaced, and they get killed and imprisoned and many other types and kinds of trials and tribulations which only Allāh is aware of.

The Scholar Ibn Al-Qayyim رحمه الله said as mentioned in his book Al Fawā'id on the page 54:

“يا مخنث العزم” – “O you with effeminate resolve”

O you with effeminate determination, from those who strive to be from the Saved Sect yet don't want to be tested with any calamity, they like to be with those who only hold into some of the handholds of the religion, such as letting their beard grow and wearing short Thawbs, and these are praiseworthy matters but one doesn't get tested at all while doing them. So one looks into them (these groups who live a serene life) and sees nothing but Irja', so he delves into it, because it is the easiest path to follow, this is what we call someone with an effeminate determination, the one about whom Imām Ibn Qayyim said:

يَا مَخْنَثَ الْعِزْمِ أَيْنَ أَنْتَ ، وَالطَّرِيقُ طَرِيقٌ تَعِبَ فِيهِ آدَمُ ، وَنَاحَ لِأَجْلِهِ نُوحٌ ، وَنُشِرَ بِالْمُنْشَارِ زَكَرِيَّا ، وَذُبِحَ الْحُصُورُ يَحْيَا وَرُمِيَ فِي النَّارِ الْخَلِيلُ ، وَأُضْجِعَ لِلذَّبْحِ إِسْمَاعِيلُ ، وَبِيعَ يُوسُفُ بِثَمَنٍ بَخْسٍ ، وَسَارَ مَعَ الْوَحْشِ عِيسَى ، وَلَاقَى اصْنَافَ الْأَذَى مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

O one with effeminate determination, where are you and where is the path? The path which exhausted Ādam, and the path for which Nūh wept, and the path for which Zakariyyā was sawed in half, and the pure Yahyā was beheaded and the companion of Allāh (Ibrāhīm) was thrown into fire, and in which Isma'īl was set to be slaughtered, and in which Yūsuf was sold for a low price, and for which 'Īsa walked with a beast, and for which Muhammad ﷺ faced all types of suffering.

[Al Fawa'id by Ibn Al-Qayyim]

So, those who claim to be from the Saved Sect yet don't experience any trials, are either more beloved to Allāh than His Messengers and Prophets or they are upon a different path to that of the prophets, and far be it from Allāh that these people are more beloved to Him than His Prophets, so, they are not on the path of the Prophets as Waraqah Ibn Nawfal رضي الله عنه said to the prophet ﷺ:

"لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتُ بِهِ إِلَّا غُودِيَ"

"Anyone (man) who came with something similar to what you have brought was treated with hostility" as narrated by Bukhāri and Muslim.

[Sahih Al-Bukhāri 3]

Make this a principle, no sect came with what the Prophet ﷺ came with except that it faces calamity and opposition from its enemies which only Allāh is completely aware of. On the other hand, those who pick and choose and wander searching for excuses from the misguided sects don't face what the Saved Sect faces. So this is a principal trait of the traits of the Saved Sect.

Sixth and last trait

Now, we will finalize this lecture with this last characteristic, this last trait that guides to the Saved Sect and all those who seek guidance from it.

Among the characteristics of the Saved Sect is that they do not approach or stand side by side with the rulers who have based their ruling on oppression and tyranny let alone those who base it on kufr, so the members of the Saved Sect do not associate with such rulers. Ponder upon the saying of the Messenger ﷺ as narrated by Imām Ahmad and Abū Dāwūd and Tirmidhi and others and it has

been authenticated by many of the people of knowledge such as Ahmad Shākir and Shaykh Al-Arna'ūt and Al-Albāni and others, the Messenger ﷺ said:

مَنْ سَكَنَ الْبَادِيَةَ جَفَا ، وَمَنْ اتَّبَعَ الصَّيْدَ غَفَلَ ، وَمَنْ اتَّبَعَ السُّلْطَانَ أَفْتَتَنَ

“He who lives in the desert will become rude; he who pursues hunting will be negligent, and he who visits a king will be deviated.”

[Sunan Abi Dawud 2859]

Ponder now upon this statement of the Messenger ﷺ :

وما ازداد عبد من السلطان دنوا إلا ازداد من الله بعدا

“The more a servant gets close to the king, the farther they become from Allāh.”

Make this a principle in your life, no sect gets closer to the rulers except that it gets farther from Allāh, look into the groups and sects, which of them are closer to the rulers? Who are the ones who enter their palaces, who are those who accompany them? If you see them, know that they are from the people of misguidance, as that thinker, Abdullāh An-Nufaysi, said: “all the Islāmic sects have business with the rulers except for Jihādi Salafiyyah.”

Allāh سبحانه وتعالى said:

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ

“And the sorcerers came unto Pharaoh [and] said: 'Verily, we ought to have a great reward if it is we who prevail.' He replied, “Yes, and you will certainly be among those closest to me.”

[Sūrat Al-A'raf 113]

Reflect upon the state of today's Pharaoh's, some sects are very close to them

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَّمِنَ الْمُقَرَّبِينَ

“Yes, and you will certainly be among those closest to me”

[Sūrat Ash-Shu'arā 43]

Those (sects) are deviant. This is how they are, they are close to the rulers in general, so how about those who are close to the Tawāghīt and apostate rulers? Allāh said to the best of His creation (Muhammad ﷺ):

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَأْخُذُكَ خَلِيلًا

“They [thought they] were about to lure you away from what We have revealed to you [O Prophet], hoping that you would attribute something else to Us falsely—and then they would have certainly taken you as a close friend.”

[Al-Isra' 73]

Reflect upon those who are companions of those leaders, and know clearly that they have been led astray, know certainly that they altered and tainted the speech of the Lord of the heavens and the earth “hoping that you would attribute something else to Us (to Allāh)” hoping that you would attribute to Us (Allāh) something other than the book (Qur'ān), something other than the revelation. Imām Al-Hākim رحمه الله narrated that Ghiyāth ibn Ibrāhīm entered upon Al-Mahdi (who was a caliph in the Abbasid Caliphate), from the oppressive rulers, and he was also obsessed with pigeons - so he (Mahdi) told him: “tell us a Hadīth of the prophet ﷺ” so Ghiyāth said:

لَا سَبَقَ إِلَّا فِي نَصْلِ أَوْ خُفٍّ أَوْ حَافِرٍ أَوْ جَنَاحٍ

“Wagers are allowed only for racing camels, or horses or shooting arrows” and he added “or birds”

In this Hadīth, which is narrated by the people of Sunan and others, it doesn't mention anything about birds or pigeons, but he added this part to please the caliph, so here closeness to the Sultan became a cause of lying upon Allāh سبحانه وتعالى.

And the Messenger ﷺ said about some rulers who are from many centuries before us, and their ruling is tainted by some tyranny and oppression, as narrated by Imām Al-Tabarāni, Al-Hākim Abū Ya'īlā, and it had been authenticated by Al-Albāni in his book 'As-Silsilah As-Sahīhah,' and it is # 360:

يَأْتِينَ عَلَيْكُمْ أُمَرَاءُ يَقْرَبُونَ شَرَارَ النَّاسِ، وَيُؤْخِرُونَ الصَّلَاةَ عَنْ مَوَاقِيتِهَا

“There will be rulers appointed over you who delay the prayer from its proper times they bring close to them the worst of people”

– who do they bring closer to them? The worst of mankind- “so whoever lives to that time let him avoid taking positions as a monitor, who tells the ruler about the people's situations, a policeman, who helps the ruler to put laws into practice, a revenue officer, who is incharge of levying Zakāh and taxes or treasurer.”

What we want to focus on in this Hadīth is the part where the Prophet ﷺ said: “they bring closer to them the worst of mankind” if those oppressive rulers only bring near them the worst of mankind, so what about the Tawāghīt and apostate rulers of today? Will they bring near them the righteous groups and sects? Will they bring people from the Saved Sect near them? Will they let them lead their mosques? No!

When the Emir 'Izz Addīn sent an invitation to Imām Ash-Shātibi رحمه الله for him to come to their gathering and narrate a Hadīth from the hadīths of the prophet ﷺ, do you know what this eloquent Imām responded to him with? Remember this saying very well, and keep it as a principle in your lives, he said:

قُلْ لِلْأَمِيرِ مَقَالَةٌ مِنْ نَاصِحِ فُطُنِ نَبِيِّهِ
إِنْ الْفَقِيهِ إِذَا أَتَى أَبْوَابَكُمْ لَا خَيْرَ فِيهِ

***“Tell the Emir a message, from a wise adviser,
Indeed the scholar if he approaches your doors then there is no good in him”***

Therefore, we say that there is no good in a group or sect which approaches the doors of those (rulers), and the sayings and actions of the Salaf in such situations are many, very different from what the Khalaf (modern scholars) who falsely attribute themselves to the Salaf do.

If I were to speak about the state of the Salaf with their kings and Emirs who did rule with the Sharī'ah of Allāh and they did not ally with the enemies of Allāh, but they were oppressive, I would not finish speaking until the morning.

But I will show you some letters and some books which speak about this matter as the Messenger صلى الله عليه وسلم said:

وإذا أحيل أحدكم على مليء فليحتل

“If you are in debt and you own no money you may let someone with more wealth pay in your behalf”

[Sahih Muslim 1564] (in this case, Shaykh Turki sends people to read books of people who have more knowledge than him in this matter)

Ibn Al-Jawzi رحمه الله authored a book and titled it ‘Talbīs Iblīs’ and in this book he made a chapter regarding those people who enter upon rulers, Imām Al Mundhiri wrote a chapter in his book ‘Al Targhīb wa At-Tarhīb’ a chapter about them as well, so did Imām Al-Mārwadī رحمه الله write a chapter about them in his book ‘Akḥbār Ash-Shuyūkh Wa Akhlāqihim’, or more like most of his book is about them, the topic he spoke about the most in this book is scholars being in the palaces with the leaders, Imām Jalāluddīn As-Suyutī رحمه الله wrote a beneficial interesting letter on this topic as well and it is called ‘Mā Rawāhu Al-Asāṭīl Fi ‘Adam Majī’ As-Salāṭīn’, and so did the Imām Al Ghāzali رحمه الله write a chapter about this topic in his book ‘Iḥyā’ ‘Ulūm Ad-Dīn’ and Imām Ibn Abd Al Barr رحمه الله spoke about this matter as well in his book ‘Jāmi’ Bayān Al-‘Ilm Wa Fadhlīh’, and Ibn Al-Wazīr in ‘Al-‘Awāsim Wa Al-Qawāsim’ and Imām As-Subkī رحمه الله wrote a chapter on this matter in ‘Mubīd Al Niqam wa Mu’īd Al Ni‘am’ Some contemporary scholars as well wrote on this topic as well, such as Shaykh Abd Al-Azīz Al-Badri who is from the scholars of Iraq in his book of 220 pages called ‘Al-Islām Bayna Al-Ulamā Wa Al-Hukkām’ and he used to be from the scholars who acted upon their knowledge, for Saddam Hussain invited him once so he refused to go, and this was the reason behind his killing رحمه الله, another one of the modern scholars who addressed this matter is Shaykh Abd Al Karīm Al-Hunayn, may Allāh preserve him and his knowledge, so this topic was not neglected by any of the scholars of the past and the modern times, rather they explained it and delved into it.

So all these characteristics, if they are found in one sect then know that it is the Saved Sect, but if some of the traits are apparent in some sects (but not all) then that doesn’t mean that they are from the Saved Sects. Nothing gets a sect out of its deviance and makes it a Saved Sect except the availability of all these traits in it.

خُذْ مَا تَرَاهُ وَدَعْ شَيْئًا سَمِعْتَ بِهِ

فِي طَلْعَةِ الشَّمْسِ مَا يُغْنِيكَ عَنْ زُحَلٍ

***Take what you see, and leave what you have only heard of
For the appearance of the sun suffices you from saturn.***

And Allāh knows best, and peace and blessings be upon the one who was sent down with the sword and not the pen.